pleasure is one which can be many times repeated:) the pleasant soiiDcl which the soul utters to its God, when it is virtuously employed, can be indefinitely prolonged by reverberation from the heights of the moral faculty and the echoing responses of the moral feelings.

There is a similar multiplying of the pain which follows vicious action. All the malign affections are painful in themselves, and painful also in the recollection of them ; and they raise pain as the mind reflects upon them with abhorrence. The misery of the soul is immeasurably increased by the regurgitation of feelings as they are beat back by a reproaching conscience.

There is, thirdly, the effect of virtuous and vicious affection upon the association of ideas. This is a view which has not been sufficiently noticed by moralists. It is foreign to our present purpose to enter into any particular explanation of the phenomenon. The fact will not be disputed by any who are at the trouble to remember how soothing they have felt the influence of affection, and how harassing the movements of sinful passion. It is evident that virtue possesses a power of calling up a whole train of pleasing thoughts and feelings, and that vicious action has an equally powerful influence in leading away the mind into an opposite channel, where it meets with everything that is disturbing and distressing. The stream raises along its banks a strip of verdure, composed of rich grass and foliage or of baleful weeds, according as its waters are pure or impure.

This power, according to the views above developed, is of a twofold kind. There is, first, the direct power which benevolent or malevolent affections possess of calling up analogous affections with all their pleasant or painful sensations. By this law of association, virtue and vice propagate themselves after their kind, and the species multiplies itself. There is, secondly, the power of conscience, with its train of feelings, as it reviews virtuous or

vicious action. The most delightful frames of which the mind is susceptible, are those that are put in motion by an approving heart. In the rest which a pacified conscience gives, a solid peace is raised up to be a constant companion and help-meet for us. On the other hand, the bitterest feelings which agitate the human breast, are those which follow in the funereal wake of a condemning conscience. The pulsations that are thus set in motion differ in number and intensity, but they generally continue for a time;